

The

Philanthropist

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COMMUNICATIONS.

For the Philanthropist.
THE ASSOCIATE SECESSION CHURCH
AND SLAVERY.

DR. BAILEY:

It must be gratifying to all the friends of the poor and oppressed, to know that any branch of the church of Christ has pursued a decisive course in "executing righteous judgment, and delivering the spoiled out of the hands of the spoiler." With pain we have reviewed the proceedings of several church courts upon this subject, and it seems that a full spirit of "slumber a little longer," and unshallow peace, have perfectly unversed their spiritual arm, and they neither can nor dare effect any thing to remove from their midst this deep and damning sin. Zion is grievously injured, yet her spiritual physicians deal deceitfully. "They have healed the heart of the daughter of my people slightly, saying 'peace, peace,' when there is no peace; were they ashamed when they had committed abominations?" Nay, they were not at all ashamed, neither could they blush. No church has ever yet become so degenerate, that she would knowingly tolerate in her communion, any combinations however strong of horse-thieves, or "murderers of fathers, or murderers of mothers, or whoremongers." Why then tolerate "man-stealing," or slave dealers? Does not the Apostle classify the slave-dealer with the most base characters, and declare that the law is made for such? Why then are those excluded, whilst these are retained? Oh, these are all *gentlemen* culprits, and *clerical, elder, deacon* criminals—and the poor defrauded, are negroes!

So it would seem, that the gentle coat and the high official character of one class of men, exempts from the execution of law, whilst another class, guilty of no greater crime, must be sent to Tyburn and Taphet!!

Indeed it would appear from the puerile decisions of these venerable assemblies of divines, that there is no law made for "man-stealers," or, if there is, that it must remain a dead letter in the statute book of heaven—that the peace and prosperity of the church is never to be hazarded to save a soul from stealing men—that light may dwell with darkness, Christ have concord with Belial, and righteousness with unrighteousness. Every principle of truth and righteousness is swallowed up in an ardent desire to secure the union and peace of the church. But such peace must become like "the morning cloud and the early dew which passeth away," and their breaking come in an instant, suddenly; yet "the work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever."

Upon what principle is it, that the church of Christ cannot declare in her judicial and organized capacity, that slaveholding is a sin, and that all slaveholders shall be excluded from the church? Upon the same principle, that Congress dare not entertain an anti-slavery petition or memorial.—The high-spirited sons of the south would break the bonds of brotherhood and organize for themselves!

Thus, through almost the whole range of ecclesiastical courts, the free spirit of the northern ministry tamely, without a struggle, yields to the haughty domination of the slaveholder. The light of truth is extinguished, that darkness may still reign in the "habitats of horrid cruelty"—and the chaste virgin of Christ is forced to hold fellowship with those whose hands reek with the blood of the oppressed, and in whose "skirts is found the blood of the souls of the poor innocents." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." "Be ye clean that bear the vessels of the Lord."

It is some consolation to turn from these scenes of servility, so revolting to humanity, and so inconsistent with that integrity which should ever ornament the gospel ministry, and review the progressive action of the Associate Secession Synod, upon this subject. She has for thirty years been judicially pursuing a uniform course of action tending to purge this sin from her members, and has at last accomplished this object. It may be interesting to lay before your readers the various steps by which this attainment has been made. We insert the first judicial deed of this Synod relating to slavery, passed ten years after her first organization in this country.

The following resolutions were adopted by the Associate Synod of North America, met at Canonsburg on the 22d day of May, 1811—
"1. That it is a moral evil to hold negroes or their children in perpetual slavery: or to claim the right of buying or selling them; or of bequeathing them as transferable property."

"2. That all persons in our communion having slaves in possession, be directed to set them at liberty, unless prohibited from doing so by civil law; and that in those states where the liberation of slaves is rendered impracticable by existing laws, it is the duty of holders of slaves to treat them with such justice as they were liberated; to give them suitable food and clothing; to have them taught to read, and instructed in the principles of religion, and when their services justly deserve it, to give them additional compensation."

"3. That those slaveholders who refuse to renounce the above claim, and to treat their slaves in the manner now specified, are unwor-

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thy of being admitted into or retained in, the fellowship of the church of Christ.

"4. That it may be lawful for persons in our communion, to purchase negroes from those who are holding them in absolute and perpetual slavery, with a view to hold them in their service until they are compensated for the money laid out in the purchase of the said slaves; provided it be done with the consent of the negroes themselves, and they be treated in the mean time according to the second of these resolutions."

"5. That it is the duty of sessions to see that the above regulations be faithfully observed, but that before they be acted upon in any congregation, where the application of them is requisite, care shall be taken to have the people of the congregation not only apprised of these regulations, but instructed concerning the moral evil of the slaveholding here condemned."

The next judicial deed enacted by the Synod on this subject, was in May, 1831—and is as follows:

"Resolved, That as slavery is clearly condemned by the law of God, and has long since been judicially declared to be a moral evil by this church: no member thereof shall, from and after this date, be allowed to hold a human being in the character and condition of a slave."

"Resolved, That this Synod do hereby order all its subordinate judicatories to proceed forthwith to carry into execution the intention of the foregoing resolution, by requiring those church members under their immediate inspection, who may be possessed of slaves, to relinquish their unjust claims, and release those whom they may have heretofore considered as their rightful property."

"Resolved, That if any member or members of this church, in order to evade this act, shall sell any of their slaves, or make a transfer of them, so as to retain the proceeds of their services, or the price of their sale, or in any other way evade the provisions of this act, they shall be subject to the censures of the church."

"Resolved, further, That where an individual is found, who has spent so much of his or her strength in the service of another, as to be disqualified from providing for his or her own support, the master in such a case is to be held responsible for the comfortable maintenance of said servant."

To these resolutions certain recommendations were appended, directing masters to liberate their slaves at home, or in case this could not be done, to send them to Liberia, or to deliver them over to the agent of the American Colonization Society, or send them to the colony in Upper Canada, or deliver them by bills of sale to an agent to be appointed by Synod. These appendages were all rescinded in 1837, leaving the act to be enforced as stated above. The reasons for this were, that "these recommendations formed a species of *covert* to the slaveholders to continue in their iniquity; he supposing that the Synod will tolerate his conduct until the means referred to are afforded—and that the Synod in passing an act against any immorality, are not bound to devise means to get rid of it."

The Synod, at their meeting in May, 1839, proceeded to carry into effect the above resolutions by suspending from sealing ordinances all who were engaged in this sin, by the adoption of the following resolutions.

"1. That as we have no evidence that the Presbytery of the Carolinas has made any exertion heretofore, or are now using any to carry into execution the requisitions of the act, the Synod see no reason why they should any longer delay final action upon this subject."

"2. That the ministers, elders, and their members, belonging to the Presbytery of the Carolinas, who still continue in the practice of slaveholding—and refuse to comply with the act of this Synod, are discharged and prohibited from dispensing and enjoying sealing ordinances in the Secession church, and are hereby peremptorily ordered to appear at the bar of the next Synod, to answer for their conduct."

In May, 1840, the business contemplated in the latter resolution, was brought up in Synod. Their proceeding in this case, we extract from the printed minutes, page 16.

"The select committee appointed last evening in relation to the paper from the Presbytery of the Carolinas, present a report," which was adopted, as follows, viz:

"Whereas, it appears from a communication yesterday laid on the table of Synod, from the Presbytery of the Carolinas, signed by order of the Presbytery, A. Whyte, Moderator; that at least the ministerial members of that Presbytery, viz. the Rev. Messrs. A. Whyte and H. Thompson, have declined the authority and fellowship of the Associate church on account of the Synod's action relative to slavery; therefore

"Resolved, That these brethren be immediately dealt with for their falling away from the fellowship of the church, and from their profession."

The Synod then resolved itself into a committee of the whole. When the committee rose, the chairman reported that they had made no progress in the attainment of the object for which the committee met. The following resolution, being reported, was read, discussed, and adopted:—

"Whereas, Synod, in committee, have not succeeded in inducing the brethren of the Presbytery of the Carolinas to withdraw their delegation; therefore

"Resolved, That, as Rev. A. Whyte and Rev. H. Thompson, members of the Presbytery of the Carolinas, have declined the authority and fellowship of the Associate church, they be suspended from the exercise of the office of the ministry and fellowship of the church, until they acknowledge their sin and return unto their duty:—

Upon these series of resolutions and the final issue of the whole matter, by which slavery in all its atrocious forms has been forever banished from the Secession, we have no other remark to make than, "go thou and do likewise." Tho' it has issued in the excision of a portion of the church, after long forbearance in hopes that some efforts would be made to clear themselves of this iniquity, it is hoped that the result may prove beneficial in encouraging others to fidelity in "cleansing the sanctuary" from this pollution.

We conclude these remarks by an extract from a letter addressed by the Associate Synod to the Congregation under their inspection in

the South. After referring to the decision noticed above, they proceed,

"But as the destitute condition in which you are placed by the defection of those who formerly exercised a Presbyterian supervision over you, may, by some be imputed to our synodical action on the subject of slavery, it may be necessary to call your attention a little to that matter. We feel constrained to say, that we do not consider ourselves as having made any demands of our members in the South relative to slavery, to which conscientious Christians acting under the constraining influence of the love of Jesus and with an enlightened view of the whole subject before their minds, could reasonably object. What have we done? We have been saying for forty years past that slaveholding is a moral evil, pointed out as such, and condemned in the word of God. To this position we are happy in believing that you all profess to yield a cordial assent. We have also said that we could not allow any in our communion to be involved in this moral evil; or in other words, that we could not tolerate any of our members in the commission of this sin against the Lord our God. And as the essence of slavery consists in depriving a human being of his natural liberty and rights, under a claim of *property* in him, we have judicially declared that no member of the Associate church could be tolerated in holding a human being in the character and capacity of a slave;—which is, claiming and holding a human being as *his property or chattel*, and enjoying the avails of his unrequited labor."

Again they say, "As to the requisition of *immediate* emancipation, either legal or moral, we cannot think that we have committed any error in making it, or that we have required a thing which is not required by the law of God. For if slaveholding be a sin, as we all profess to believe, surely cannot be abandoned too soon. The divine command is, 'cease to do evil.' If such fidelity were manifested by all denominations of Christians, the church would soon look forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners;" but because "she is wholly oppressed in the midst of her," because the ancients of the people "beat them in pieces and grind the faces of the poor," and "refuse to obey the voice of the Lord;" therefore "her gates languish," and the Lord "is pleading her controversy" by suffering them to walk in the counsels of their own heart and lasting confusion."

"O house of David, thus saith the Lord, 'execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it because of the evil of your own doings.'"

PHILANDEROPON.

Aug. 6th, 1840.

The following was intended for publication in the Cincinnati Chronicle, but the publisher rejected it.—ED. PHIL.

For the Philanthropist.

THE THIRD ANNUAL REPORT OF THE CINCINNATI WOMEN'S A. S. S. C.

The lapse of a year again calls on us to pause—look back and review what we have done as a society for the deliverance of the bondman, and for the raising up of those formed in the image of God, who have been crushed and trodden under foot by the relentless tyranny of a public sentiment which slavery has rendered both corrupt and iniquitous. This review is to us painful in some of its aspects, and pleasant in others—painful, for we can but realize, when we look at the feebleness and paucity of our efforts, that we have not remembered those in bonds as *bound with them*,—pleasant, for we still see and feel that much good *has been done*, and that our labors have not been in vain in the Lord.

The meetings of this society have been generally well sustained; and the greatest unanimity of feeling has prevailed among the managers and members in all the business transactions of the past year.

The amount of money expended, it will be seen from the treasurer's report, is not so great as in some former years, (owing to aid received from the city council); but much more has been done in other departments of labor—and the school still under our care and supervision, has never been for the same length of time in so flourishing a condition. This is doubtless in a great measure owing to the fact that at the commencement of the year a teacher was procured who had before, for a short time filled the situation, and whose ability and unwearied diligence in the performance of her duties, have secured her the love and respect of her pupils, and the warm approval of the many visitors and friends who from time to time have been present during the hours of recitation.

Late in the fall a petition praying for the abolition of the slave trade in the district of Columbia was drawn up by a committee chosen from our members—and between four and five hundred signatures of ladies in the city and vicinity obtained and forwarded to Mr. Giddings at Washington. But with thousands of others we found ourselves pleading for the poor—in ears deaf to the cry—and appealing to hearts hardened into stone—by the influence of sordid interest or the exercise of unlawful power. Still we are far from being disheartened, for he who *strikes king forever*, and who *ruleth the rulers of the earth* has assured us that "every yoke shall be broken and that the oppressed shall go free."

We have also the last year endeavored to meet and combat the deep rooted prejudice which has existed in the minds of the mass of the people against anti-slavery effort,—and it cheers us to see, that this prejudice though still strong, is growing every day more weak; and is only sustained (in those not blinded by self-interest,) by the deplorable ignorance, which rests on the mind of the community in regard to our designs and manner of carrying them into effect—and the real magnitude of the enemy with which we are contending. This ignorance even in those otherwise intelligent, it has been our endeavor to remove by friendly personal conversation on the subject of slavery in all its bearings—the circulation of pamphlets,—tracts etc., the delivering of several highly interesting and effective public lectures, by given by gentlemen at our request.

Recently we have been interested in the formation of a central women's society; upon a plan which has operated very successfully in Great Britain for many years, and which is now practiced in many parts of the Eastern States with pleasing results. A number of collectors who we doubt not will be efficient, have engaged in the work, and we trust it will prove to be a plan of raising funds easy and constant in its operation.

And now dear sisters let us renew our diligence and redouble our efforts in the good work in which we have engaged in the year that is before us; let me the successes of the past lead to apathy, but stimulate to new zeal. And though our offering in the holy cause of freedom, be small as the widow's mite, compared with the gifts of others, still if it can truly be said of us; as of her, "She hath done what she could," we shall have the approval of our own conscience and the smiles of Heaven.

Respectfully submitted,
MARY A. BLANCHARD, Sec'y.

ADDRESS

To the Members of the Society of Friends, constituting "Ohio Yearly Meeting."

DEAR FRIENDS.—That subject of human wrong by which we may be considered to be surrounded, and which more than any other, perhaps, calls for our deepest sympathy, has at this time been deeply felt, and I have been led to consider it, as a Christian minister, for the promulgation of the gospel among the native tribes of Africa, an association of Friends—*we mean* the enslavement and general oppression of the colored population of the United States—and after much exercise it was

done, and still old friends and enemies, should done to us

the meeting of the various and sundry Friends

in the State of Ohio, and the various Friends

in the State of New York, and the various Friends

in the State of New Jersey, and the various Friends

in the State of Connecticut, and the various Friends

in the State of Massachusetts, and the various Friends

in the State of Rhode Island, and the various Friends

in the State of New Hampshire, and the various Friends

in the State of Vermont, and the various Friends

in the State of New England, and the various Friends

in the State of New Jersey, and the various Friends

in the State of New York, and the various Friends

in the State of Connecticut, and the various Friends

in the State of Massachusetts, and the various Friends

in the State of Rhode Island, and the various Friends

in the State of New Hampshire, and the various Friends

in the State of Vermont, and the various Friends

in the State of New England, and the various Friends

in the State of New Jersey, and the various Friends

in the State of New York, and the various Friends

in the State of Connecticut, and the various Friends

in the State of Massachusetts, and the various Friends

in the State of Rhode Island, and the various Friends

in the State of New Hampshire, and the various Friends

in the State of Vermont, and the various Friends

in the State of New England, and the various Friends

POETRY.

Jerusalem.

FROM "WILFRED'S POEMS"—JUST PUBLISHED.

Jerusalem, Jerusalem,
How glad should I have been,
Could I, in my lone wandering,
Three aged walls have seen!—
Could I have gazed upon the dome
Above thy towers that swells,
And head, as evening's sun went down,
Thy parting camels' bells!—

Could I have stood on Olivet,
Where once the Savior trod,
And, from its height, looked down upon
The City of our God.
For is it not, Almighty God,
Thy Holy City still—
Though there Thy Prophets walk no more—
That crowns Moab's hill?

Thy Prophets walk no more, indeed,
The streets of Salem now,
Nor are there voices lifted up
On Zion's mountain bough;
Nor are there garnished sepulchres
With pious sorrow kept,
Where once the same Jerusalem
That killed them came and wept.

But still the seed of Abraham
With joy upon it look,
And lay their ashes at its feet,
That Kedron's feeble brook
Still washes, as its waters crep
Along their rocky bed.
And Israel's God is worshipped yet
Where Zion lifts her head.

Yes—every morning, as the day
Breaks over Olivet,
The holy name of Allah comes
From every minaret;
At every eve the mellow call
Floats on the quiet air—
"Lo, God is God! Before him come,
Before him come, for prayer!"

Jerusalem, I would have seen
Thy precipices steep—
The trees of palm that overhang
Thy gorges dark and deep—
The goats that cling along thy cliffs,
And brows upon thy rocks,
Beneath whose shade lie down, alike,
Thy shepherds and their flocks!

I would have mused, while night hung out
Her silver lamp so pale,
Beneath those ancient olive trees
That grow in Kedron's vale,
Whose foliage from the pilgrim hides
The city's wall sublime,
Whose twisted arms and gnarled trunk
Defy the scythe of Time.

The Garden of Gethsemane
Those aged olive trees
Are shading yet, and in their shade
I would have sought their breeze
That, like an angel, bathed the bough
And bough to heaven the prayer
Of Jesus when in agony
As sought the Father there.

I would have gone to Calvary,
And, where the Marys stood
Bewailing loud the Crucified
As near him as they could,
I would have stood, till Night o'er earth
Heavy pall had thrown,
And thought upon my Saviour's cross,
And learned to bear my own.

Jerusalem, Jerusalem,
Thy cross thou barest now!
An iron yoke is on thy neck,
Blood is on thy bony;
Thy golden crown, the crown of Truth,
Thou didst reject as dross,
And now thy cross is on the laid,
Thy crescent is thy cross!

It was not mine, nor will it be,
To see the bloody rod
That scourged thee, and long hath scourged,
Thou City of our God!
But round thy hill the spirits throng
Of all the murdered seers,
And voices that went up from it
Are ringing in my ears—

Went up that day when darkness fell
From all thy firmament,
And shrouded thee at noon; and when
The temple's veil was rent,
And graves of holy men, that touched
The feet, gave up the dead—
Jerusalem thy prayer is heard,
His BLOOD IS ON THY HEAD.

MISCELLANEOUS.

Scenes in Kentucky.

BY A YOUNG TRAVELLER:

"I was riding from this place to Danville about a month since, with Dr. ——, whom I met on the road. When we were within a few miles of D., my companion spoke of that —— J. G. Birney, and pointed out to me on the road side, a large and beautifully situated country mansion, surrounded by several negro huts, the late residence of that Philanthropist. He said that 'tis late proprietor had done more to injure the slaveholders, than any other man living.' And, said the Dr., 'tis was with the greatest difficulty, that my brother and myself could prevent mother from liberating all her slaves, which had she done, it would have left her and me as penniless as is J. G. Birney now."

"About a mile farther down the road, we passed a fine mansion, but not so stylish as the other. This the Dr. said, Mr. B. inhabited before he built the other, and that it had all belonged to old Mr. Birney's estate.' We were still conversing upon this subject, when there happened a most appropriate illustration to our topic. Several horsemen were approaching us, and as they drew near, I noticed that one of them bore a negro infant, of about two years old; before him on a saddle. Dr. —— stopped them, and enquired what they were going to do with it. The constable, (for such it seems was the dignitary whom he addressed,) replied, 'He was carrying it to market, and if we wanted to see a squalling woman, its mother was about a half a mile before us, bellowing for her dear Tomp. This was my first practical view of the blessings of slavery, but I am sorry to say it has not been my last.'—Pennsylvania Freeman.

A White Child for Sale.

After visiting the Capitol and President's House, at Washington, I had the curiosity to see the "Nigger pen," as it is technically called here—it is the place where negroes are kept when purchased for a southern market, until the men-stealers, in the shape of negro traders, are ready to ship them South. In this pen I found nearly fifty men, women and children of all ages, "waiting to be sent South." While examining these poor creatures thus penned up like cattle, a female slave about twenty, came forward, with a white child in her arms. The child was as white as the average of white children in New York. Its hair was straight without any appearance of negro about it. The features of the child had no resemblance to those of a colored person. I asked the keeper of the pen how it happened that he should have a white child for sale. He replied that the master or owner of the girl was its father, "who had left them there to be sold to go South." The girl, he said, was desirous of being sold for a southern plantation, as her mistress treated her very badly as soon as she discovered her husband had taken improper liberties with her, and that she could not remain in the house of her master, without being almost literally between two fires. The keeper of this den remarked that, in many similar cases, the lives of the female slaves in Washington had been endangered by the mistress as soon as the partiality of their master was discovered. What can be the moral atmosphere of Washington when a white child can, in broad day be, in the centre of the city, unblushingly offered for sale!—Emancipator.

The Tender hearted Girl.

There is a little girl in Ohio, whose name is Ruhannah. She used to come to school to me. She was four or five years old. She was a very sober and thoughtful girl; sometimes she would sit an hour together without hardly moving, engrossed in deep thought. She had a great mind for such a young girl. She was not dull and stupid, for when she played she was as lively as the best of them. Almost every morning she would bring into the school room a flower pot full of the most beautiful flowers,—the lily, the tulip, and the velvet rose,—and set them on the desk. Sometimes their sweet fragrance would fill all the room, and make us all feel happy—that is what God made the flowers for. Probably most of the children who read this, never saw the great "Prairies of the West."—The Jews used to call every thing they saw that was very great, a thing "of God." Tall cedars they called "cedars of God." High mountains they called "mountains of God," and great rivers they called "rivers of God." Well, then prairies ought to be called "flower gardens of God."

In the Spring, before the grass gets up so high that it covers them, as you pass along by them or across them, you may see, for almost a hundred miles, as far as the eye can reach, an extended bed of flowers, the richest colors and most beautiful varieties that the eye ever saw,—ten thousand times ten thousand kinds; all showing their unfolded blossoms in the sun, as the breath of heaven sweeps across their massy foliage. Now, what is all this for? For what purpose are all these made? Why, it is to please the mind of man and make him love God, and to make him happy. "Blessed are the pure in heart, for they shall see God."—Jesus was "pure in heart and he saw God" in his works—he saw more to admire in the simple "lily of the field," than in the gorgeous grandeur of King "Solomon in all his glory."

So Ruhannah loved to see the beautiful flowers, and it tended to make her "pure in heart."

She used to get up early in the morning, and go to the garden and work in the flower bed.—Almost all the girls had flower beds, and used to see who would keep the cleanest from weeds and have the finest flowers.

One morning, very early, Ruhannah came running up to me, almost out of breath, and said, "A naughty worm has been eating down one of my pretties flowers, and oh! I am so sorry!"—She had one tall handsome flower, that grew right in the middle of her bed, and had a full blossom right on the top of it, and this is the worm eat off.

"Well," said I, "didn't you kill it?" She looked at me a moment—"No, sir," said she and her eyes sparkled with innocence—"no I didn't kill it."

"What did you do with it?" "I put it on a piece of board, so it should eat any more of my flowers."

"Well, won't the sun kill it, by and bye, when it shines hot?" "No," said she, "I put some dirt on it, so the sun can't kill it."

And she skipped off to play, happy that she had done all things well.

Now, children, if all the little girls and boys are as kind to every thing that God has made, as Ruhannah was to this little worm, do you think they can kill each other when they get to be men and women? Do you think they will go to prison for doing each other wrong? She knew that the same God who made her, made that little worm, and its Creator was her Judge, and she would not hurt it; and I have no doubt, that if she lives to be a woman, God will bless her, and she will bless the world, for if she will not hurt a little worm, she will not hurt any body, who is worth a great deal more than a worm. She will be a "Peace Maker," and then she will be one of the "children of God."

Yours in bonds of universal peace,
J. O. WATTLES.

Man rescued from a Tiger by a Lion.

Those who visited Beatty's menagerie in Dublin, will remember that he had two lions and a tiger tamed together in a cage, and whilst exhibiting at Roseoe, a few days ago, the keeper of these animals, whilst in the cage with them, missed his foot, and fell upon the tiger, which was asleep at the time. The animal became enraged, and jumping up caught the unfortunate man by the thigh. A thrill of horror pervaded the hundreds of spectators who were visiting the exhibition at the time, and the man's destruction was deemed inevitable; when to the inexplicable joy, as well as amazement of all present, the lion seized the tiger by the neck, and caused it at once to relinquish its hold, whilst the man was dragged out of his cage bleeding in a dreadful manner. He was immediately placed under the care of Dr. Tyman, of this town, and is now quite recovered.

Fate of the Apostles.

St. Mathew.—This Apostle and Evangelist, is supposed to have suffered martyrdom, or was slain with a sword at a city in Ethiopia.

St. Mark.—This Evangelist was dragged through the streets of Alexandria, in Egypt, until he expired.

St. Luke.—This Evangelist was hanged upon an Olive Tree in Greece.

St. John.—This Apostle and Evangelist was put into a cauldron of boiling oil, at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia.

St. Peter.—This Apostle was crucified at Rome, with his head downwards, by his own request, thinking himself unworthy to die in the same posture and manner as his blessed master.

St. James, the great.—This Apostle was beheaded at Jerusalem.

St. James, the less.—This Apostle was thrown from a pinnacle, or wing of the temple, and then beaten to death with a floggers club.

St. Philip.—This Apostle was hanged up against a pillar at Hierapolis, a city of Phrygia.

St. Bartholomew.—This Apostle was flayed alive by the command of a barbarous king.

St. Andrew.—This Apostle was bound to a cross, which he preached to the people until he expired.

St. Thomas.—"His" Apostle was run through the body with a lance, at Coronuend, in the East Indies.

St. Jude.—This Apostle was shot to death with arrows.

St. Simon—Zealot.—This Apostle was crucified in Persia.

St. Mathias.—This Apostle was first stoned and then beheaded.

St. Barnabas.—This Apostle of the Gentiles was stoned to death by the Jews, at Saloni.

St. Paul.—This Apostle was beheaded at Rome, by the tyrant Nero.—Frederick Visiter.

From the Cincinnati Observer.

The Advice Giver.

Nemo sapientiam paupertate damnavit.—SEN. DE VITA BEATA.

The wise were never condemned for their poverty.

My advice to all who are ashamed of their condition in life.

None of the artificial miseries which men inflict upon themselves has been more deriled or less pitied than the pain of such as are ashamed of their condition in life.

The backwadness of inferior talents; the retiring hesitation of genuine modesty; and even the downcast look caused by the memory of past misconduct;—these are kinds of shame which often lead to humility; and still often, perhaps, are mistaken for that virtue.

Even the sense of ignorance has ever been held to be a mark and a promise of wisdom. But the shame of poverty has no such redeeming quality. If the indigence is unavoidable, it comes by the act of God; and who is ashamed of it, reproaches his Maker. If the effect of our profligacy, we ought only to be ashamed of its cause.

Sene was no lauder of poverty as a monkish virtue. His doctrine is, that "As a wise man admits no dis honorable penury within his threshold, so neither will he reject opulence, when it comes as the gift of fortune or the reward of virtue." This is as far as a heathen could go.

It shows a great mind, blindly feeling after submission to the providence of God. Yet the sound sense of the Pagan condemns the species of false pride, of which I am speaking, as do the precepts of inspired wisdom.

Poor People who have once been rich; or who have wealthy friends, are most exposed to this kind of torment; I mean shame at our condition in life. I knew a family of several daughters whose faces were unusually pretty, and whose minds were not inferior, yet whose father, by a reverse, had lost a large amount of property.

By the aid of a younger brother, the young ladies took in, by stealth some small work which they wrought in a dark garret. The profits they expended in scraps of money for their persons, which, after all, served only to put the beholder in mind of their past affluence; and, like the patch-work robe, in Oway's "Old woman in all her glory."

It shows a variety of wretchedness.

Such piece-meal drapery upon the limbs of a fair young woman defeats the very objects which the wearer has in view.

Her desire is two-fold—to raise feelings of admiration and love in the opposite sex; and to conceal her poverty from the general eye. In both, she traverses her own designs. Her gaudy necklace, swelled finger-rings, finical head-dre, put on to eke out a soiled and thread-worn dress, instead of disposing the beholder, to admire her elegance and love her person; point him to departed prosperity as in fidelity as epithets recall departed worth; and an hour in such a family was, to me like a walk in a grave yard.

And so far from concealing her present indigence by such expedients, every patch of decoration which she puts on, attracts attention to the poverty it was meant to hide.

A boy once came to town for a physician; and while delivering his message, was observed to keep one hand on the elbow of the other arm. But being accustomed to scratch his head, he exposed to the whole office, a small hole in his coat, which, but for his efforts to cover it, would have escaped unnoticed.

The incident made a strong impression on my mind.

I seldom notice any of the small tricks and expedients which poor people resort to, who wish to appear rich, without thinking of the poor boy, whose desire to conceal the hole in his coat, caused every bystander to note it.

And she skipped off to play, happy that she had done all things well.

But this shame of poverty is not ludicrous, merely, it is also immoral.

For, after all, it is not so much a dread of being poor, as it is a dread of appearing so.

People to themselves to all this trouble to keep us from thinking that we are as they are, i.e. to keep us from thinking that to be true which is true.

Their expedients therefore amount to habitual and purposeful deception.

And it is no wonder that the children of these poor proud families fall victims to other vices, after learning from their parents to do this.

It is sometimes curious and yet melancholy to observe how this spirit works in the children of eminent men.

A son of Prest. Dwight, who seems to have inherited from his father, all of a great man's spirit without his ability,

was travelling into Boston, for economy's sake, by his private conveyance, which, though it carried the son of Dr. Dwight, did not much outshine the vehicle of a very common man.

When he drew near the city, he procured a man to drive his one-horse wagon into town, while he made his entry by the more gentlemanly mode of travel—a mail coach.

He was at this trouble to avoid the possibility of being seen by some acquaintance, in the act of driving his own one-horse team!

I know of no better way for people who are troubled with this sort of spirit, to do, than to bequeath themselves to some honest piety-worshipping calling as the sons of a cobbler or tinker, or barber. For I have invariably noticed that these worthy people are not only not ashamed to let their neighbors know that they at times, perform some of the humble, yet necessary offices of life, but they seem, on the contrary, to glory in the performance, putting up their proper names on their signs, and exposing them to the gaze of every passer by: as much as to say, "Ho ye, all that pass by! Take notice that I patch soles!"—or, "I mend ladies!"—or, "I smooth chins!"—

Thus evidently glorying in doing those very things which a poor proud man would almost die to be suspected of.

Besides, an honest tinker in his own dray, following his one-eyed pony, in my judgment, comes nearer the condition of a prince, than a poor gentleman in a broken down, or borrowed coach-and-six.

It is a worm gnawing at one's vitals, whose greedy teeth no human skill can stay—starling to feel the certainty of disease within, whose end is surely death.

But how soon does the spirit grow calm; and as he feels the disease tugging at his heartstrings, and his strength wasting away before it, how calmly then, does that worm plume itself for its upward flight—now trusting

itself to the bosom of its God—and when flesh and heart grow faint and fail, how sweetly sinks it to its final rest, the victim of consumption.

So fades a summer cloud way.

So sinks the gale when storms are over,

So gently shuts the eye of day,

So dies a wave along the shore.

Joseph Lewis Blennerhassett, Esq., covering a short biographical sketch of the life